

THE
HOSPITAL,

FOUNDED AND SUPPLIED BY

FREE GRACE:

WITH

AN ACCOUNT OF THE DIFFERENT DISORDERS
TREATED THEREIN,
AND THE METHODS OF CURE.

BY A STEWARD;

AUTHOR OF THE SOCIETY OF HEAVEN.

ACROSTIC.

T HIS House is built by Sov'reign Grace,
H ere all the sick may have a place;
O enter in, and you will find,
M ed'cine for each disorder'd mind:
A soul that longs to be restor'd
S hall hither meet a gracious Lord.

Y es, there are thousands who have found
A balm for ev'ry painful wound:
T heir souls have here been richly fed }
E ach day with cheap delicious bread, }
S uch as restores to life if dead.

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THE THIRD EDITION ENLARGED.

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Price One Shilling.

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ENTERED AT STATIONERS' HALL.

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THE HISTORY OF THE  
CITY OF BOSTON

From the first settlement of the  
English in 1630 to the present time  
the city of Boston has been the seat of  
the most important and interesting  
events in the history of the  
New England colonies.

The city of Boston was founded  
in 1630 by a group of Puritan  
settlers who came from England  
to establish a new colony in  
the New World.

The city of Boston was the first  
city in the New England colonies  
to be founded by a group of  
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A SHORT ACCOUNT  
OF THE HOSPITAL,

FOUNDED BY FREE GRACE.

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**I**N that world of woe where sin hath abounded, and death reigns, the King of Grace hath erected an Hospital, and committed the superintendency of it to his Son, who is a skilful and tender Physician, desirous of healing all the maladies of man, and able to do it to the uttermost. In pursuance of his design, he sends out invitations to all that are sick, to come and place themselves under his care, and he says, he will give them rest: his grand commission is to bind up the broken-hearted, and heal all that are sick. Through the invitations he has sent out, there are many gathered in, and yet there is room.

This renowned Hospital is made up of several apartments, and each of these forms a separate Ward, into which the patients are put: those labouring under the same disease being companions for each other, that they may, by their mutual sympathy, alleviate each other's woe.

This spacious Hospital, though superintended by the great Physician, is also attended by watchmen in an inferior capacity, who are appointed to attend the sick, and to treat them according to the established rules of the House, which the great Architect has written in large letters of gold over every door leading into the different Wards. As I had the happiness to be admitted into the House as a patient, and after I was in a measure restored to health, the honour of being appointed to minister to the sick, I had a good opportunity to acquaint myself with the different disorders of the patients, and to observe the methods made use of for the removal of them: and for the information of those who are strangers to these things, this short account is given.



## WARD THE FIRST.

WHEN you enter the first Ward, you find yourself among the Broken-hearted. Now these complain of an uncommon load lying on their spirits, so that under the pressure they groan deeply, and sigh aloud, crying, "Woe is me, I am undone! my iniquities testify against me! I have destroyed myself! what must I do? Damnation stares me in the face, and hell is moved to meet me at my coming." They toss to and fro on their beds, and watch for the morning, saying, "When will the night be gone?" When they dose, they start, and with the utmost anxiety cry, "Who

shall deliver us from the wrath to come?" In this deplorable state they lie till the Physician cometh; but when he approaches their spirits begin to calm: when he enters the room, he fixes his compassionate eyes upon them, and says, "What aileth you, poor souls? do you want salvation? Look unto me, see where I hung, even on the cross, a sacrifice for your sins; atonement is made by my blood, through that there is full remission; come then, dry your tears, and let your sorrow be turned into joy." Then addressing himself to each, he says,

"Raise to the cross thy tearful eyes,  
Behold! the Prince of Glory dies!  
He dies, extended on the tree,  
Thence sheds a sov'reign balm for thee!

Now, reason upon this subject, poor disconsolate sinner; think what I have endured for thee, and think what could it be for, surely thou must be saying, 'Why it was that I might live! Oh the love!!! Lord I believe, help thou my unbelief: I feel my load removing, Lord increase my faith, that believing fully I may rejoice with joy unspeakable and full of glory.'" With that he gave them a little of the balsam of life mixed with blood, bound up their broken hearts, with "Son be of good cheer, thy sins are forgiven thee," which stilled the tumultuous passions of their souls, when they dropped into a fine sleep for a little season, after which they awoke, and with extatic joy cried, "We have found him whom our soul loveth, and he is made of God unto us wisdom and righteousness, sanctification and redemption:" then



they got up and went about the room, walking, and leaping, and praising God.

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## WARD THE SECOND.

HERE lie the Heavy-laden; these have had the aforementioned disorder, and by attempting to cure themselves they have brought this burden upon them. When they first saw their ruined state, and wished for deliverance, they incautiously went to Moses, who never pretended to heal wounds; but however they happened to hear him repeat the law, and to say, "this do, and thou shalt live;" so away they went and began to follow his prescription; they tried to love God with all their hearts and their neighbours as themselves, but they found with all their striving they could not do it, their strength was spent for nought, for all their works and righteousness did not profit, but like the woman with the bloody issue they grew worse and worse, till at last they were directed by a friend to repair to this Hospital, and put themselves under the care of him who is the bearer and remover of burdens.

Well, in this house you see them toiling, and sweating, and panting for breath, for they are going about to establish their own righteousness, that they may lay a foundation for their hope of pardon and eternal life, but through the great anxiety of their minds, a hectic fever is brought on their spirits, which threatens a speedy consumption, and if not stopped must certainly



end in death. In this deplorable state they lie, when the Physician enters the Ward, who beholds them with the greatest concern, and feeling their pulse pronounces them all as an unclean thing, and their righteousness as filthy rags; “but,” says he, “in returning and rest you shall be saved, and in quietness and confidence you shall find strength: wherefore do you spend money for that which is not bread, and your labour for that which satisfieth not? hearken diligently unto me, hear and your souls shall live.” Then he gave them a box of pills, desiring them to take them one by one, assuring them that if properly digested they would set them to rights. On opening the box the following pills were found:—

#### PILLS.

- 1st—O Israel, thou hast destroyed thyself,  
but in me is thy help..... *Hosea 13th and 9th.*
- 2nd—Not by works of righteousness which  
we have done, but according to his  
mercy he hath saved us..... *Titus 3rd and 5th.*
- 3rd—For he hath made him to be sin for us  
who knew no sin, that we might be  
made the righteousness of God in  
him..... *2 Cor. 5th and 21st.*
- 4th—By grace are ye saved through faith. *Eph. 2nd and 8th.*
- 5th—Believe on the Lord Jesus Christ and  
thou shalt be saved..... *Acts 16th and 31st.*
- 6th—By him all that believe are justified  
from all things..... *Acts 13th and 39th.*
- 7th—Therefore being justified by faith we  
have peace with God ..... *Rom. 5th and 1st.*
- 8th—Come unto me all ye that labour and  
are heavy-laden, and I will give you  
rest..... *Matt. 11th and 28th.*

After the Physician was withdrawn, these pills were taken, and, through the Divine Blessing, a change was soon discovered; they removed the film from their eyes, and composed their spirits; for one cried, "is it so!!" another says, "indeed it is;" a third says, "yea, Christ is the end of the law for righteousness to every one that believeth;" "yea," says a fourth, "in the Lord have I righteousness and strength;" and a fifth added, "and in the Lord shall all the seed of Israel be justified and glorified."

Now from this time they ceased from their works, they believed in Christ, and were justified by the faith of Christ; and what things were once gain they counted loss for him, even that they might win Christ and be found in him, not having on their own righteousness which is of the law, but the righteousness of God by faith.

Well, the next time the Physician came he saluted them, with, "how do you do?" to which they replied, "blessed be thy name, thou hast done great things for us, whereof we are glad; our burden is fallen from our backs, and our weary souls have entered into rest; thou hast made us free, and we are free indeed." "Then," said he, "prize your liberty and stand fast in it, that ye be not entangled again with the yoke of bondage! and in order to preserve you, I would have you bind this lable about your neck; yea, have it always before your eyes—

It is of Faith that it might be by Grace;  
But if it is of Grace it is not of works,  
Otherwise Grace is no more Grace."

They returned him thanks for all his kindness, and promised to observe his directions; after which he withdrew and went into the next Ward.

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## WARD THE THIRD

Contains those that mourn; their countenance is generally clouded, and their views gloomy; their thoughts are often turned inward, where they discover an enormous mass of corruption, which grace at present has not removed; while poring upon their mental depravity, and recounting their many short comings, they exclaim, "Oh, wretched men that we are! who shall deliver us from this body of sin and death?" At times they will get up and look through the window, but what they see with their eyes only aggravates their grief; there they see a gay professor walking along the street, dressed more like a player on the stage than a disciple of the meek and lowly Jesus; then they passionately say, "it had not used to be so when we set out in the ways of God, but now what dreadful conformity to the world prevails; surely the same mind cannot be in such as was in Christ Jesus, who humbled himself: here they fetch a deep sigh, and then forming a circle by the fire-side, enter into discourse concerning the state of religion in the church and the world: one says, "It had not used to be so when I first knew the Lord; there was a great deal more love among Christians than there is now; we had used to call one another brothers and sisters, but

now this language of love is scarcely ever used, but it is, 'Yes Madam, and, No Sir,' as much among Christians as the men of the world." "Aye," says another, "and that is not the worst of it, for how frequently do we hear them speak lightly one of another, and how ready are they to expose each other's weakness instead of covering it with the mantle of love. "Ah!" says a third, "and the men of the world notice these things and say, 'See how these Christians are divided,' so that the cause is brought into disgrace: the ungodly sneer and the infidels triumph, while all that love our Lord Jesus Christ, and are concerned for the honour of his cause, tremble for the ark, and with anxiety ask, 'What will the end of these things be?'"

While they were talking on these gloomy subjects, I stepped out of the room, and went toward the outward door of the house, where I met the Physician coming to pay his morning visit. I told him the state of these mourning patients, and he heard my account with the utmost attention; after which he opened his mouth and said, "Blessed are they that mourn for they shall be comforted." I followed him into the Ward, and observed that he felt their pulse, and pronounced them to be very low, but not dangerous: then he went to his dispensatory, and brought out a pill called Hope, which he said was admirably calculated to strengthen the solids and brace the nerves, which has been found as an anchor to the soul both sure and steadfast: and in addition to this he ordered them to take, at proper intervals, a few drops of the oil of joy, which would make their eyes look bright, and cause

their faces to shine; and as they were clothed in sack-cloth, he ordered them change of raiment, even the garment of praise for the spirit of heaviness; saying, these things would considerably relieve them, but they would always have some of the symptoms of their disorder remaining, till they were removed to a purer climate, where the sky was unclouded, and all was perfect, and eternal day! With that he took leave of them, and we began to think of administering what he had prescribed; but with what difficulty did we persuade them to take the pill, for they could not conceive that it was likely to do them any good; but in this they were mistaken, for it no sooner began to operate than it began to purge their brain of that melancholy which affected it, and made them lift up their heads, and look upward, when they saw a smiling God, and a holy and happy heaven as their own: this made them forget the sorrows of the wilderness, in prospect of joining them who came out of great tribulation and are now before the throne. In short, it gave such a turn to their thoughts, and wrought such a change in their feelings, that they seemed like new creatures, and the praise of the Lord was continually in their mouths.

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#### WARD THE FOURTH.

HERE lie those who are feeble minded, having such an inward weakness that they are incapacitated either



to do much or bear much: the least noise disturbs them; and if you speak a little sharply to them they are so fluttered they can hardly hold a joint still. When they are set to do the smallest matter, they are ready to faint, and if but a straw lie in their way they fall down over it. Now these require to be treated with the greatest tenderness; and the Physician has given a strict charge that these should be comforted. When he visits them he always gathers them in his arms and carries them in his bosom: he orders them to take much of the sincere milk of the word, to eat the bread of life at every meal, drinking with it the juice of that grape which grows on the true vine, and cheers the heart of man: in addition to which he prepares them a strengthening cordial, made of the following ingredients:—

|                                                                            |                              |
|----------------------------------------------------------------------------|------------------------------|
| Without me ye can do nothing .....                                         | <i>John 15th and 5th.</i>    |
| He knoweth our frame, he remembereth we<br>are dust .....                  | <i>Psalm 103rd and 14th.</i> |
| The spirit is willing but the flesh is weak                                | <i>Matt. 26th and 41st.</i>  |
| He doth not despise the day of small things                                | <i>Zech. 4th and 10th.</i>   |
| He giveth power to the faint.....                                          | <i>Isaiah 40th and 29th.</i> |
| Fear not, I am with thee—I will help thee<br>—I will strengthen thee ..... | <i>Isaiah 41st and 10th.</i> |
| My grace is sufficient for thee .....                                      | <i>2 Cor. 12th and 9th.</i>  |
| He that glorieth, let him glory in the Lord                                | <i>1 Cor. 1st and 31st.</i>  |

This rich cordial was to be taken at any time when faint; and, wonderful to relate, it had an amazing effect in strengthening the weak hands and confirming the feeble knees of these poor creatures, for they could walk about the room presently; nay, they could bear burdens, run races, take up crosses, fight battles, and

overcome their foes, through the Physician strengthening them.

Well, the next time the Physician came, he tenderly inquired after their health, and they joyfully confessed they were much better; then he felt their pulse and said it was much stronger, and he had no doubt but by a proper attention to regimen, and the regular use of the cordial, they would continue to mend: they said, yes, they had no doubt of it, for they could now go in the strength of the Lord God, and though an host should encamp against them, they thought they should not be afraid. But he advised them not to be too venturesome, and always when they went abroad to lean on their crutch, that is, to trust in the name of the Lord, and stay their minds upon God; for, said he, in so doing he will sustain you, and never suffer your souls to be moved.

They expressed a grateful sense of his kindness, and said, they hoped he would often visit them. He promised them he would: after which he withdrew and went into the next Ward, that he might administer relief to his patients there.

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## WARD THE FIFTH

Contains them who are of a fearful heart, a people truly to be pitied, as they have no comfort themselves,



and are suspicious of all about them; these people are always doubting they are not right, or if they are now, they shall not continue so to the end. If you happen to call them aside, saying you wish to speak with them, they begin to tremble, for they think you have got something against them; when they turn over their Bible they are quick at finding those passages which speak of hypocrisy, and describe the miserable end of those who are not sincere; in short they are always writing bitter things against themselves, and suppose that all around them view them in an unfavourable light: yea, they conclude they are lightly esteemed among men, and in danger of being disowned by God: when they pray, they fear their prayer is an abomination, and when they perform any service, they conclude within themselves it is not accepted. Now as you enter this ward you find written over the door, "Say to them that are of a fearful heart be strong;" but indeed no voice can be sufficiently heard, to do effectual service, until he cometh who calmed the tumultuous waves of the raging ocean, with, "Peace, be still."

Now when the Physician comes into this Ward, he brings with him a retrospective glass, and presents it to his patients' eyes, through which they look back and see Abraham, Moses, Joshua, David, Daniel, and Paul, who through faith subdued kingdoms, wrought righteousness, stopped the mouths of lions, waxed valiant in fight, and were more than conquerors. "Then" said he, "you see these men; now they were men of like passions with you; and yet, behold what great

things they did! and they did all by the instrumentality of faith; this was the victory that overcame the world, and would you conquer you must make use of the same means." Then he furnished them with a perspective glass, and bid them fix it to their eye, and look upward, which they did, and saw an unchanging God, with these words engraven before him, "I am the God of Abraham, Isaac, and Jacob, I am your God also for ever and ever, and will be your Guide even unto death; for the mountains shall depart, and the hills be removed, but my kindness shall not depart from you. Oh ye of little faith! wherefore do ye doubt?" Then he bade them turn it to the right hand, and they saw a man walking on the water; "this," said the Physician, "is Peter, who was a man of great natural courage: but when he saw the billows of the sea roll one upon another, he began to sink—and so it is with thousands now, who look at present appearances, and not to the promises of a faithful God; and" says he, "this is your case; why else do ye doubt? You look inward and see your corruptions rise; you look outward and see temptations surround you, and then your courage sinks, and you say, 'we shall surely be lost;' whereas, if you did but look more to Jesus, and more steadily rely on him, you would abound in hope, and be saying, 'of what shall we be afraid? for we are persuaded neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.'" I listened with attention to all that he said, and thought within myself, what a skilful

Physician is this ! how accurately he has pointed out the cause of this disorder, and how likely his prescriptions are to have the desired effect. Well, before he left them, he gave them a little of the tincture of fortitude, extracted from a sense of reconciliation to God, which seemed in a moment to establish their hearts, and give them boldness of spirit ; and as his parting advice, he said they must often come to the Royal Dispensatory of free grace, where, said he, “ you will find mercy, and grace to help you in every time of need.” They expressed the utmost gratitude for all his attention to them, and promised they would run the way of his commandments. Now he had enlarged their hearts, and indeed there was a surprising alteration in them ; they durst go any where, or do any thing commanded ; they feared neither wind nor weather, temptations nor trials, but were steadfast, unmoveable, always abounding in the work of the Lord.



## IN WARD THE SIXTH

You may find the Fainting Souls, who for a time ran well, resisting unto blood while striving against sin ; but alas ! in the midst of their zeal, they were for doing all at once, and finding they could not arrive at perfection as soon as they expected, they have thrown down their arms in a fit of despair, crying “ it’s of no use ! the more we strive to subdue sin, the more it seems to grow in power ; and the more we strive to

establish and extend the cause of Jesus our Lord, the more its prosperity seems to be impeded by the stumbling blocks thrown in its way by ungodly professors: what therefore can we do? We would build up Zion, but others are pulling it down, for by their unchristian conduct they bring religion into contempt, and cause the holy name by which they are called to be blasphemed."

I took the liberty to ask the Physician the cause of this disorder, and he said it was a disorder peculiar to young professors, and it arose from an inordinate zeal; "but" says he, "we must administer a few grains of the powder of patience, which will correct the heat of their blood, and produce a continuance in well-doing; this," said he, "is the best and most efficient temper of a Christian, as it gradually surmounts every obstacle, and effects every purpose of his calling." Then turning to his patients, he observed, "you know that in the beginning, God created the heavens and the earth, but remember he did not do it all in a day: and again, you know that you did not arrive at manhood as soon as you were born: why then did you expect to reach unto a state of perfection as soon as you were born from above? or, why did you expect Zion to be instantaneously built? these are the progressive works of the Almighty. Arise then from your couch, and go on to perfection; strive for the faith of the Gospel, but let patience have its perfect work: be ye steadfast, unmoveable, always abounding in the work of the Lord, for your labour shall not be in vain." Then he prepared them a mixture of



faith, hope, and patience, advising them to take a little whenever their spirits began to flag; "for," said he, "faith will inspire you with vigour, hope will produce cheerfulness, and in patience you will possess your souls." He also exhorted them to consider him who endured such contradiction of sinners against himself, lest they should be wearied and faint in their minds. They thanked him kindly for his prescriptions, they took his advice, and soon began to revive, so that none in the house were more steady and persevering than they. They were, it is true, less fiery, but they were more regular than others; for while some would do two hours work in one, and then lie down all the rest of the day, these would do an hour's work in an hour, and continue all the day through.

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## IN WARD THE SEVENTH

Are found those who are surfeited, a people labouring under a dreadful and dangerous disease, for nothing that is nutritive will stay on their stomachs, owing to an acidity that is there. These poor creatures have brought this disease upon them through an over-heatedness for the world, and feeding on husks to satisfy their craving appetite, which far from being digestible, have lodged like a cake at their stomach, and so hinder the sincere milk of the word from reaching their hearts. Now when the Physician came among them, he said, "it is in vain to administer medicine

till their stomachs are cleansed, therefore I must first give them an equal quantity of losses, crosses, and disappointments, which will make them throw up their attachment to the world, and so abate the fever of their lust; and when this is removed, I shall supply them with the tincture of the love of God, which will beget an appetite for communion with him, so by degrees they will rise above terrene objects, and seek the attainment of those things which are above." Having so said, he ordered a person called Fortune to prepare the emetic for them, and in it I saw there was disappointment in the accumulation of riches, worked up by losses in trade, and both mixed with crosses in expectation, which when administered caused them to fetch a deep sigh, and presently after to throw up the love of the world; and while doing this they cried, "all is vanity and vexation of spirit!" Well, immediately the fever abated, and the pulse became more temperate, but they were exceedingly low for several days after; but when the tincture was administered it revived their spirits, for they began to say, "whom have we in heaven but thee? and there is none on earth that we desire beside thee. In thy favour is life, Lord lift thou up the light of thy countenance upon us. This shall put more gladness into our hearts than the votaries of the world enjoy, though their corn and wine and oil increase." From this time their appetites increased for the sincere milk of the word; they sat down regularly to their meals, and by eating that which is good their souls grew in fatness. The Physician expressed the utmost satisfaction in the cure performed; and in order to prevent the return of the

disorder, he gave them the following important advice, not to look at the things which are seen, but at the things which are not seen; said he, "first seek the Kingdom of God and his righteousness, and all things shall be added unto you." They acknowledged his favours, and said they would attend to his advice, hoping they should never come again into this dangerous state: after which he left them and went into the next Ward.

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## IN WARD THE EIGHTH

Are those who are drowsy, a people who have had the afore-mentioned disorder, and for want of timely help have fallen into this; for surfeiting and drunkenness and the cares of this life, cast men into a drowsy and sleeping condition, and this will be the most prevalent disorder in the last age of the world; they will generally be found sleeping till awakened by the Archangel's trump, with "Behold the Bridegroom cometh! go ye out to meet him:" for let it be observed, when the pilgrims for Zion have for a time run well, they often feel faint; then they turn aside to gather some of the grapes of Sodom, whose opiating qualities lull them to sleep, and they dream that they are rich and increased in goods, and have need of nothing. When you try to awake them with "now it's high time to awake out of sleep," their reply is, "let us alone it's all settled, salvation is of



grace, and not of works." When you tell them they must run if they would obtain the crown; they tell you "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." When you raise your voice and cry, "arise Sampson! for the Philistines are upon thee:" their answer is, "never mind that, the salvation of the righteous is of the Lord." When you endeavour to show them the necessity of going on to perfection, they lean upon their pillow, and dose again with these words upon their lips, "He that hath begun a good work in us, will perform it to the day of Christ."

Now when the Physician had examined their state, he declared it was dangerous; and said there was no hope, unless they could be so aroused, as to distinctly hear, and seriously reflect on what might be said. Then he ordered a great trumpet to be sounded in their ear, which articulated these words, "awake thou that sleepest, and arise from the dead, and Christ shall give thee light!" They started up in bed, and cried, "speak Lord, for thy servants heareth." Then said he, "strive to enter in at the strait gate, for the Kingdom of Heaven suffereth violence, and the violent must take it by force: therefore work out your own salvation with fear and trembling; for it is not every one that saith unto me Lord, Lord, that shall enter the Kingdom; but he that doeth the will of my Father which is in Heaven." Then he placed before their eyes a glass, and bid them look downwards, which they did, and saw the bottomless pit, with the smoke issuing therefrom, and a host of fiends coming out of it's mouth; the first like a roaring lion.

Then said he, "you must be sober and vigilant, or you will fall into their hands, for they are seeking whom they may devour." They started from their bed, and cried "Lord save or we perish!" Then he stretched out his hand and embraced them, saying "what I say to you I say to all—watch! ye are the children of the light and of the day, therefore you should not sleep as do others, but watch and be sober: come gird your loins, and trim your lamps, and keep your lights burning, for blessed are those servants, whom, when their Lord cometh, he shall find so doing." They heard him with attention; they thanked him for his kindness, and promised to obey his orders: and whenever they found themselves drowsy, it occurred to their minds what they had seen and heard, and was a means of preserving them from falling again into a deep sleep. But it was necessary ever after, in administering food to these patients, to keep every thing of opiates out, and to drop a few drops of the tincture of fear in all they took.

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## WARD THE NINTH

Contains the Short-sighted; whose situations have been on low ground, where surrounding hills have bounded their prospects; who have never been accustomed to move far from their own neighbourhood, nor had many visitors to bring them intelligence from afar; and who have generally been poring on things below or only on a level with themselves. Their disorder leads them to be confident that they are ac-

quainted with every thing. They are wise in their own eyes; and all attempts to enlarge their views they at first consider as a reflection on their wisdom. Now these are placed in a spacious and lofty room in the house, where there are lights in every direction, commanding extensive prospects, and a sky-light in the roof through which the starry heavens and the planetary worlds appear.

When they first come into this room they are filled with amazement, and cry, "O Lord, how manifold are thy works!" but the light overwhelms them, and they cannot behold it at once with steadiness. Concerning these, the Physician says, we must "first apply a little of the spirits of science, and contemplation must convey it to the eyes. This will enlarge and strengthen the pupil, so that they will see objects and things around, below and above. But this must be done gradually, or the application will be injurious rather than beneficial. But besides this, I shall furnish them with a glass, through which they may see what was, and is, and is to come; and when held to the eye by the hand of faith will give them the most extensive views, and lead them to exclaim, 'I thought as a child! and even now I know nothing.'"

Well, before them were laid the discoveries of Newton, the researches of Boyle, the principles of Locke, the beauties of Addison and Young, with the essays of Watts to enlarge the human understanding, and above all His Word which is able to make wise to salvation. These they diligently explored, and found the

entrance of them give light. One cried, "I discover on the surface of the Globe millions of objects, hundreds of nations, and an almost infinite number of beings which I never conceived as existing, all supported and supplied by one Hand, and passing on to a state of unknown pleasure or pain, there to abide for ever. I see all these have sprung out of nothing, are possessed of capacious powers, and will reap the fruit of their doings when the Globe itself shall be dissolved." Another cried, "and I discover the amazing regard of their Creator for them, manifested in the most conspicuous manner; for when through sinning against him they were exposed to ruin, he made bare his holy arm in their defence, and found a ransom for them. Don't you perceive this? and does it not make you ready to exclaim, 'Lord what is man that thou art mindful of him!'" "Ah!" says another, "especially when through the sky-light I see numbers of shining orbs, peopled perhaps by superior beings, to whom such regard has not been shown—angels who excel in wisdom, in strength, and in purity, have not been the objects of such amazing benevolence!" Another cried, "thanks be to Him who brought us to this place; who has thus enlarged and strengthened our understanding—all things are become new. He hath called us out of darkness into marvellous light, but yet we see only through a glass, and that darkly. For my part, I shall never more think that I know every thing; for the farther I advance in understanding, the more I discover my distance from the summit of perfection in knowledge. Lost in the midst of my Creator's works and my Redeemer's love. I am overwhelmed



in wonder at my past ignorance, my present discoveries, and what may be afterwards revealed to my view when I see as I am seen, and know as I am known."

An amazing alteration now took place in their feelings. Nothing but what was within their own parish had used to affect them; but now, their sorrows and joys, their hopes and fears, were excited by things past, present, and remote; and you might speak to them of any thing, within the bounds of possibility, without exciting that amazement and incredulity which have their origin in the native ignorance of man.

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### WARD THE TENTH.

HERE are those who are troubled with giddiness: we mean, not the thoughtless, the trifling, and vain, but those who through intense study have brought on a repletion of the brain. This disorder is the effect of a voracious appetite for learning, and running about in the fields of speculation, in hope of finding out and being enabled to unravel every mystery: and if a timely check is not given to it, will not only bring the patients into labyrinths of difficulties, but plunge them down into the vortex of scepticism.

When the Physician visits these, he says, "they have been absorbed in contemplation, and not enough injured to practice. They must have less in their heads

and more on their hands." And with that he ordered them the following cooling draught:—

|                                                                                                            |                             |
|------------------------------------------------------------------------------------------------------------|-----------------------------|
| Vain man would be wise.....                                                                                | <i>Job 11th and 12th.</i>   |
| God hath chosen the foolish things of the<br>world to confound the wise.....                               | <i>1 Cor. 1st and 27th.</i> |
| Whosoever shall not receive the kingdom of<br>heaven as a little child, he shall not enter<br>therein..... | <i>Mark 10th and 15th.</i>  |
| What I do thou knowest not now; but thou<br>shalt know hereafter.....                                      | <i>John 13th and 7th.</i>   |
| Walk by faith, not by sight.....                                                                           | <i>2 Cor. 5th and 7th.</i>  |

After this draught had operated, their ardour abated after the attainment of that knowledge which puffeth up: they saw the folly of attempting to be wise above what is written—the importance of beginning to practice from plain principles, that they might learn from experience those facts which could never be proved by theoretical demonstration. In short, they descended from the mount of speculation into the vale of simplicity: according to their knowledge they acted; applied their real acquisitions to useful purposes; and were willing to allow there were many things incomprehensible, owing to a contraction in the understanding, which were nevertheless true in their existence, and which time might, but eternity would unfold.

They now devoted more time to the study of their spiritual alphabet, that they might better know the elements of which the language of Canaan is composed; and were more anxious to learn the way to hea-

ven and to walk in it than to find out all that it contains.

The peculiar design and tendency of Theology was the object of their deepest investigation; and they were anxious to feel its operations on their hearts. They considered that feelings should be the effect of ideas; and they could not be satisfied with a head full of correct notions while the heart was void of love to God, and Christ, and man.

Their conversation, from this time, was more on experimental and practical subjects. And they said one to another, "let us rejoice that the way to heaven is plain; let us walk therein. And though we meet with many things on the road which are mysterious and incomprehensible, when we get there they will all be revealed."

"Then shall we see, and hear, and know,  
All we desir'd or wish'd below;  
And ev'ry pow'r find sweet employ  
In that eternal world of joy."

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## WARD THE ELEVENTH.

IN this the High-minded are placed. A people who have been fed to the full, but not with good food: whose eyes stand out with fatness, and who think they have need of nothing; and therefore treat every of-



ferred good with contempt. These boast much of their birth, their education, their powers, their attainments, their possessions, and prospects; and are ready to run over those that are of little stature, to trample on the feeble, and reproach those that mourn.

This is a most dangerous disorder; as the patients have no consciousness of its existence they see no need of a Physician; and are crying, "peace, peace," when there is no peace. Most of these persons, though originating in Eastern climes have but little knowledge of what once took place in Eden, or what was heard with terror from the top of Sinai: and though some profess they have been to Sion, yet they have not learnt of him who educates there to be meek and lowly in heart.

When the Physician approaches these he is received with coldness. They tell him they have need of nothing: their constitution is sound, their possessions and sources abundant, and their prospects animating. But he feels their pulse, and pronounces them in danger of death. As many as believe him cry out immediately, "Lord save me." But to convince the incredulous, he orders them into his study, and from his library selects two books, containing their receipts and disbursements; enjoining upon them an accurate and full survey of their contents:—

## BOOK FIRST.

## RECEIPTS.

Here they find Life.

*Mental Capacities, such as*

Understanding.

Affection.

Will.

Memory.

*Corporeal Powers, such as*

Head.

Hands.

Feet.

Eyes.

Ears.

Tongue.

|              |   |                |
|--------------|---|----------------|
| Preservation | } | From year to   |
| Support      |   | year.          |
| Supply       |   | Month to month |
|              | } | Day to day.    |

At the bottom of the page  
this question meets their eyes—

“HOW MUCH OWEST THOU UN-  
TO MY LORD?”

After looking the account care-  
fully over they exclaim—

“All that I am and have.”

## BOOK SECOND.

## DISBURSEMENTS.

Here, at the top of the page,  
they are reminded of one who  
had not rendered to the Lord  
according to the benefit done  
unto him; and desired to exam-  
ine the items below, that they  
might see their own returns.

Item 1st. General forgetful-  
ness of God.

2nd. Base Ingratitude.

3rd. Open Rebellion.

And on these topics the Phy-  
sician enlarged; showing that  
such were their returns for all  
their rich receivings.

“I have,” said he, “for years been watching for  
your intercourse with the Fountain of Goodness, but  
for days and weeks he has not been in your thoughts,

or if he has it has given you pain instead of pleasure. You have breathed his air, enjoyed his light, eaten his bread, worn his raiment, but never said, 'Bless the Lord O my soul!'"

Your eyes have been employed in beholding vanity; your ears in hearing foolish talking and jesting: your tongues in lying, cursing, and swearing; your hands in working wickedness; your feet in traversing the paths of profaneness; your hearts have been alienated from the God of love; and your wills directly opposed to his. And now, while I strike the balance at the bottom, surely you will tremble, for you are liable to be arrested immediately by the arm of incensed Justice, and cast into the prison of hell, never to come out till you have paid the uttermost farthing, which will never be done."

One exclaims, "Woe is me, I am undone!" Another, "What must I do to be saved!" Another "I owe ten thousand talents, and have nothing to pay; therefore, unless I can find a surety that will be responsible, I must perish!"

He turned out of the room for a moment, but he was soon back, with the language of consolation on his lips, and he cried with a loud voice—

**"I HAVE REDEEMED THEE!**

*(Isaiah 44th and 22nd.)*

**I HAVE BLOTTED OUT AS A CLOUD THY  
TRANSGRESSIONS!**

*(Isaiah 44th and 22nd.)*

HE THAT BELIEVETH AND IS BAPTIZED  
SHALL BE SAVED!"

*Mark 16th and 16th.*

They cried, "Amazing!—Lord we believe, help thou our unbelief."

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## WARD THE TWELFTH.

HERE you may find the Hypochondriacs, or those who are dropt into a low state of mind. These are as much too low as those in the last Ward were too high. This disease arises often from the temperament of the outward frame; and when it is so, every thing appears gloomy; a general sadness is discovered in the countenance, and the conversation is in pensive strains.

When these people are not well instructed in sacred things, and have not clear views of the help laid on the Mighty for helpless man, they view themselves in a very deplorable case, and sighing, say, "we have no righteousness, wisdom, nor strength, yet these are all essential to our present and eternal welfare—what must we do? there is no soundness in our flesh, there is no purity in our hearts: we are full of wounds, and bruises, and putrifying sores."

They are often looking in a glass which hangs in the room, which shows every spot in the face, discovers every thought and intention of the heart, and when

they go away from it they carry the idea of all their diseases with them; not forgetting what manner of men they are.

In this room there is a book of portraits; in which are to be seen some eminent characters, and these are their remote ancestors; but you cannot persuade them they are of the same family, because they think there is no likeness. "See here," say they, "here is one who staggered not at the promises of God through unbelief; but we do:—who in hope believed against hope; but we do not:—who could go a long journey, not knowing whither he went; but we hesitate, and trembling shrink back. Here is another who could endure every privation and affliction with patience; but we are not like him. Here is another who could say, 'I will bless the Lord at all times;' but we cannot say so. And here is a whole group, who subdued kingdoms, wrought righteousness, stopped the mouths of lions, quenched the violence of fire, waxed valiant in fight, and turned to flight the armies of the aliens: now between them and us there is no resemblance."

When the Physician comes into this Ward he says, "Here my way is prepared—I have not to wound that I may heal; nor pull down that I may build up: these are low enough; and to raise their spirits and renew their strength is my principal object." And for this purpose he turned their faces to the opposite end of the room, and bid them look through a glass, clear as crystal. Here they saw one altogether lovely, the first born among many brethren, having the



care of all the rest; appointed to protect, guide, and supply the whole family; in whom all fullness dwells for this purpose: and who is made, by the gracious Parent, wisdom; righteousness, sanctification, and redemption to them. Then he asked them what they thought of him: they said, he was an amiable Person, higher than all the kings of the earth, or all the principalities of heaven: and if they knew that they belonged to him and were so connected as to be inseparable, it would revive their spirits indeed.

“Well,” said he, “in amazing condescension he has joined himself to you; and you are members of his body, of his flesh, and of his bones; and he that sanctifieth and those who are sanctified are all one, for which cause he is not ashamed to call them brethren: here then you see a connection which ensures supply: banish therefore all your fears, for because he lives you shall live also.”

While speaking to them, he also observed the defective view they had taken of the portraits of their predecessors; saying, “If you examine them more closely you will see in every face there is a spot which the faithful Limner has made to appear, but, through affection guiding his pencil, are not magnified: and when they all come to be presented before the throne of their Father it must be by their elder Brother, who alone is able to present both you and them without spot, or wrinkle, or any such thing.”

This conversation and these methods were of great

use to them, for they saw, while they were not without blemishes, there were spots in all the children of the family, and that therefore they need not despond, especially as the First-born was able to present all the rest holy, unblamable, and unreprouvable in their Father's sight.

Before he left them he desired them in future to look more at the spirit than the flesh, at the regular disposition of the will than their fluctuating feeling, more at Christ on the cross and on the throne, and more at heaven than earth: "and," said he, "when you are greatly cast down, ask your souls the reason why, and don't be put off without an answer. Sometimes you will find it arises from a disordered state of the animal frame, which an earthly physician can remove sooner than a Divine with all his skill in Theology; but which your heavenly Father may see it good for you longer to feel, that your affections may be loosened from the dust, that humility may deepen in the soul, that patience may be brought into exercise, and the hope of eternal joy and rest more valued. These are," said he, "graces to be cultivated in the wilderness, which will not be wanted in Canaan; but these graces all tend to establish the dominion of God in the soul, to bring it into a state of union with him and subjection to him. If you feel these happy effects while mourning by the way, you will find their glorious results when you arrive at the end."

They thanked him for his kind attention to their case, and began to sing—



“ Father we wait thy daily will,  
 Thou shalt divide our portion still :  
 Grant us on earth what seems thee best,  
 Till death and heav’n reveal the rest.”

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## WARD THE THIRTEENTH

Contains the Discontented. These are a numerous people, as they are found in all countries, in all ranks, and of all ages. Their visage is unpleasant and their discourses full of invective. This class of patients either think they are not so little or not so great as they are. Those who err on the first mentioned side think they ought to be better treated both by God and man; and those who err on the other side overlook their possessions, or by comparing them with those who are larger have diminutive views of their real size. Now as this is a deep-rooted disorder, no outward application can reach it. if you were to change their situations it might alleviate their feelings for a season, but they would soon return and be as corroding as before.

When the Physician visits these he feels his pity rise, and says, “unless your disorder be removed heaven itself would not make you happy.” He begins with treating those who think themselves not so little as they really are; and to show them their true size he brings forth the standard and measures them by it: when amazement fills their minds; they see how short they come, and discover the smallness of

their stature. And now one begins to say, "I had used to think I was not favoured according to my deserts, but since I have compared my performances with my obligation I see I am very defective indeed. Me be dissatisfied because I have not every thing I want! why it is a wonder I have what I have! it is of the Lord's mercies I am not consumed!"

"Curs'd discontent be gone,  
Let gratitude arise;  
The mercies of the Lord  
Have fill'd me with surprise.

"Though I am not in heav'n,  
Yet I am out of hell;  
To God be glory giv'n,  
For me he has done well!"

To check this disorder among those who think they are not so great as they are, he bids them look around and see the many who are placed in far more trying circumstances than themselves. "Here," says he, "you may see some of whom the world was not worthy, wandering about in sheep skins and goat skins, being destitute, afflicted, tormented. Look at Abraham, wandering up and down in the land of Canaan. Look at Jacob, in the midst of famine sending to Egypt for corn. Look at Moses, suffering affliction with the people of God. Look at David, fleeing before the face of Saul; and driven from his throne, his palace, and his city, through an insurrection raised by an ungodly and ungrateful son. Look at Job, falling from the heights of prosperity to the deepest depths of adversity. Look at Jeremiah in the dun-

geon; Daniel in the lion's den; Peter in prison; Paul in a state of shipwreck; and Jesus, who was immensely rich and became extremely poor; and then say whether your lot is not more easy than theirs."

These reminders had a wonderful effect, as they taught them to look another way, to survey those who were more tried than themselves, and by observing their afflictions, their own seemed much lighter.

In their conversation one with another afterward, there was more heard of their undeservings on one hand, and their receivings on the other; more of the language of praise to God, and less of reflection and censure on man. Hence it was more pleasant to minister unto them; for if their supplies were not abundant, they would say, "we have more than we deserve, more than others have had who were more deserving than we." And if afflictions came upon them, they bore them with exemplary patience, saying, "they are light to what they might be—to what others have endured; and they are all appointed in mercy, that they may work for us a far more exceeding and eternal weight of glory."

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#### WARD THE FOURTEENTH.

HERE you find them of a doubtful mind. These are in possession of many promises, and have had many striking

proofs of His faithfulness who made them; and yet are nearly always fearing they shall not be made good. These are lean souls, who starve in the midst of plenty; and cannot enjoy what they have, because they imagine their resources will presently fail.

This disorder has its origin in three things:—

- I. An enlarged view of the promises.
- II. An incorrect view of the source in which they originate, and the medium through which they flow.
- III. In a want of discrimination concerning who are heirs, and a humbling view of their own unworthiness of them.

Those of a doubtful mind see that the promises are very great—that they pertain to life and godliness—to things present and things to come;—and taken together they are too large for their expectation. But did they see clearly that they spring from the good pleasure of God, and how rich in mercy he is, what delight he has in showing it to the children of men, and that he is bent on displaying the riches of his grace, and to fill with wonder, gratitude, and joy, the heart of man.—Did they see the price paid for them on the top of Calvary, that Justice might guarantee their fulfilment, and how all are put into the hands of the Purchaser to give away, surely they would not be so suspicious and fearful.

However, they say, their doubts are not so much about the promises, nor their being fulfilled, but about their be-

ing the heirs. Now this, in many cases, is owing to the want of discrimination concerning who are heirs, or the characters to whom they are made. One supposes they are made to those who are better than others. Another, to those who are better now than they were formerly, and because they are better. Some suppose they are made to them whose hearts are full of life, and love, and zeal, and because they are so. Now through these views of things, those who think they are no better than others, and indeed not so good, think they are not theirs; while those who have doubts about their conversion, think they should act presumptuously if they were to draw water out of these wells of salvation: and those who lament the want of love and zeal, dare not expect the fulfilment of them.

Doubtless there are many promises made to the righteous, of which God says to the wicked, "what hast thou to do with?" and many to those who love the Lord, rejoice in him, and abound in his service, which are not made to others. But then, the promises are all made to *them only* who are in Christ Jesus, and to these they are *yea* and *amen*. As there is no promise deserved by a sinner, so there is no good flows to him but through a Mediator; and for his sake every spiritual blessing is bestowed, and every precious promise is made. Now according to the *New Testament*, not according to the Old but the New Testament, of which Christ is the surety, and which he has sealed with his blood, the two invaluable and terminating blessings, namely, *salvation* and *eternal life*, are always annexed to believing in Jesus: not to any change of heart or life, to any good desire or good design, felt or formed, not to any good work done, but



simply to believing in Jesus: and it is by this alone that any child of wrath becomes a child of God, and so an heir of God and joint heir with Christ.

If those of a doubtful mind would keep this important part of Divine truth in view, in the midst of all the fluctuations in their frames and feelings, they would see that these did not affect their title to the promises, but that they were all of faith that it might be by grace; and to this end that the promise might be sure to all the seed. And as they saw these invaluable and terminating promises were secure, so it would comfort their hearts and establish them in every good word and work: which is the only way to raise their hope of all the rest being fulfilled to them.

When the Physician comes among these and sees their dejected looks, he feels aggrieved, and it is because he is dishonoured: and he asks, "What could I have done more than I have done to evince the strongest friendship, or lay a firmer foundation for faith? and yet I am suspected. But to put all your doubts to flight, go with me to Gethsemane's garden, and Calvary's top, and see what I bore for you!—reach hither your finger and feel the print of the nails, and thrust your hand into my side, and be not faithless but believing! Can you question my willingness to save when I redeemed you with my blood? Can you suspect my affection when I gave myself for you? or the benignity of that Being who spared not his only begotten Son, but delivered him up for you all? How shall he not with him freely give you all things? O ye of little faith, wherefore do ye doubt?"

After he had spoken they were filled with wonder and shame; yea, cried, with tears, "Lord we believe; help thou our unbelief."

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## WARD THE FIFTEENTH

Contains the Lukewarm. A people the most disagreeable to the Physician of any in the House, as they are not willing to resign their place, and yet see nothing greatly amiss in themselves; of course they feel no anxiety for amendment: they appear equally against receding or advancing. If you ask them to leave the house, they say "No." If you desire them to be subject to the Physician they assent, but its importance never impresses their minds.

These people have once been warm hearted, yea, all on fire in their youth, but then their zeal was beyond their knowledge. At this period they looked on their superiors in knowledge as being very wanting in love, and said they were sure they would not on any account be like them; for they are as dead as a stone. Little suspecting the degree of effect attending first discoveries, they took it for granted their first delight and love would always last, but now the contrary appears to others if not to them. But if there was only an abatement in their vivacity and not in the principle of desire, there would be nothing very surprising, as vivacity declines through age, being dependent on the passions; but desire, being the essence of the soul, ought, in religion, to grow stronger and stronger as the soul gets nearer to eternity. But as desire has for its object some good, and as there is a

two-fold good in the view of man, namely, sensitive and spiritual, or corporeal and immaterial, so he has appetites for both; and that for the former, alas! has too often the ascendancy: and through giving way to this, many professors have drank the waters of Sihor, which have brought on a chilliness about the region of the heart, and damped their once felt fervour in behalf of what is unseen but eternal. Yet there is a conviction of the final importance of these things remains on the mind; therefore they are not resigned, there is a judgment in favour of them, without a resolution to sacrifice every thing standing in competition therewith in order to obtain them.

When the Physician visits these, though he beholds their state with disgust, yet he is unwilling that they should perish, and therefore he says, "Be watchful, and strengthen the things which remain." And then, to accomplish his own gracious design in diffusing greater warmth in their feelings, and ardour in their souls,

I. He showed them their presentsuspended situation,  
Midway between heaven and hell.

Observing, with an air of solemnity and Majesty,

"I have the key of both,  
And can usher you into either in a moment."

II. Then he presented to their view the contest about them: how God, Christ, and angels, were all drawing them to a kingdom, and a crown, and a throne, above the skies, saying with vehemence, "Why will ye die? Fly from the wrath to come! Lay hold on eternal life! Strive to enter in at the strait gate! The kingdom of heaven suffereth vi-

olence, and the violent take it by force! Arise and depart for this is not your rest! Yet a little while and you will be saved or lost!—enthroned in glory or engulfed in the pit of perdition!

“On the other hand, the enemies of your souls are trying to blind your eyes and soothe your consciences with ‘Peace, peace,’ that you may linger in Sodom, or sit down by the way, till your time is gone, and death transmit you to hell.

“Now, shall you, about whom there is all this strife, strive not? God forbid! I say, work out your own salvation with fear and trembling; give diligence to make your calling and election sure. Had I been lukewarm, you had been lost. But go to Mount Calvary, and see my zeal in your cause; and think how it must grieve me, after all, to see you un-anxious about your own salvation and my glory.”

They reflected on these things when he was gone, and cried, “O what a shame! we will co-operate with our Friend—we will resist our enemies—in the strength of the Lord God we will arise, and run, and wrestle, and fight; and then we shall be more than conquerors through him that loved us.”



## WARD THE SIXTEENTH.

HERE are the double minded. These are ever restless, shifting about from place to place and from thing

to thing, so that you know not where to look for them, nor what they will be at for an hour together. They are acting at almost every thing, and stick to nothing; and, as it is said, they are unstable in all their ways.

This disorder arises from a cast in their eyes, which makes them see objects as if they were contiguous, when in reality they are as distant from each other as the Poles of the world. Hence they are aiming to unite the friendship of the world with the friendship of God—temporal with eternal interests, and serve both God and Mammon.

The Physician said, this was an hereditary disease; and that it originated in Eden through a suggestion made to their parents to turn their eyes to a sensitive good, hoping the attainment of it would promote their mental advantage: in this however they were deceived; and, had the effects of it died with them, it would have been well for their offsprings; but their children were all born in their image; and are addicted to look two ways through an inward lusting of flesh and spirit; and while gratifying both, are hoping to secure the final object, the perfection of their nature in the regions of bliss.

He said, as this disorder was constitutional, and now deeply rooted in their frame, it would never be eradicated without salivation, by which alone their blood and juices would undergo a thorough change; then this corruption should put on incorruption—fiction give way to fact—the eye be steadily directed to one object, and the whole body be full of light.



But in the mean time, methods may be adopted to mitigate this disorder, and he appointed the following;—

I. “That the Telescope be kept close to their eyes.

II. “That at the far end of it be placed, in the most brilliant manner, all the gems included in the prize of their high calling.

III. “That they be frequently commanded to look right on.

IV. “That they be assured that all these gems are theirs, and safely laid up in heaven for them.”

Then their minds would be affected like the mind of Moses when he had respect to the recompense of reward—he saw no value in Pharoah’s Crown, nor in all the treasures of Egypt, as led him to desire them, nor any thing in the afflictions of oppressed Israel to deter him from joining them in their travels through the wilderness to the promised land.

These orders being carried into execution, after some little time appeared to have a powerful effect; for by habitually fixing their eyes on those splendid objects, there appeared a dimness on all others; and when you showed them an earthly crown, they said it had no lustre; or an earthly throne it had no height; or an earthly kingdom, it had no value—They declared these things were not worthy to be

compared with the glory which was to be revealed in them. And from this time they generally kept bearing towards one point, that is, towards the mark; that they might obtain the prize of their high calling of God in Christ Jesus.

But to prevent the return of this disease, the Physician ordered a considerable sequestration from the world—that they had few visitors—that the windows of their room should be so shaded as to give them but a faint view of surrounding objects—and that every thing gilded should have this label put upon it “ALL IS VANITY.” And whenever they were tempted to unite things temporal with things eternal, he desired they would first contrast them and see the amazing difference.

They thanked him for his kind attention to their case, for the benefit they derived, and the cautions and advices given; and began to sing

“ My God, my Portion, and my Love,  
My everlasting all;  
I’ve none but thee in heav’n above,  
Or on this earthly ball.

“ Could I command the spacious land,  
Or the more boundless sea;  
For one blest hour at thy right hand,  
I’d give them both away.”

## WARD THE SEVENTEENTH.

THIS contains a number of Pensioners, who have been for years in his Majesty's service, and being set for the defence and propagation of the Gospel have hazarded their lives for the name of Jesus; resisting almost to blood while striving against sin.

Among these are some who, in their youth, were brought to see their guilty and dangerous state, and earnestly to seek deliverance from it: who discovered the amazing mercy of God to their souls in sending a Saviour from heaven to lay down his life for them; the discovery of which filled their hearts with joy and love, and constrained them to speak of his goodness, and act for his glory.

But as soon as this was known, the fiercest opposition was manifested among their carnal relations. The father said, I will have no more to do with you. The mother, you are no longer a child of mine, and I will own you no more. But, constrained by the love of Christ, they went forward in all the ways of holy obedience; joined themselves to his people saying, "we will go with you, for we see that God is with you; and if our father and mother forsake us, the Lord will take us up." (Psalm xxvii. 10.)

These in process of time, were brought among landlords, and tradesmen, who hated the appearance of piety, and would turn them out, and turn them off, unless they gave up the outward display of love to

Jesus, his people, and his cause: but in these cases they have been heard to say, "None of these things move us, neither count we our lives dear unto ourselves so that we may finish our course with joy." For all these marks of decision in favour of Christianity and the resolution they made to hold fast their profession, they have peculiar consolations imparted to them; the Lord Jesus takes them up, and says, "Fear not I am with thee, be not dismayed for I am thy God! I will help thee, I will strengthen thee, yea, I will uphold thee with the right hand of my righteousness! There is no man who hath left house, or land, or parents, or brethren, or wife, or children, for my sake, who shall not receive manifold more in the present time, and in the world to come life everlasting."

These Promissory Notes, drawn on the Bank of Heaven, and sealed with the seal of Eternal Truth, are presented to the High Treasurer of Grace and Glory, who at different times especially honours them, and declares they shall never be out of date till all are fulfilled. These therefore they take as their heritage for ever: they are the joy and rejoicing of their hearts, and the subject of their songs in this house of their Pilgrimage. So their consolations now are in proportion to their past sufferings; and their reversion, who can describe! for their reward is great in heaven.

When these are visited by the Physician, he looks at the scars in their flesh, made by the fiery darts of their enemies, and says, "Never mind these: you

bear in your bodies the marks of the Lord Jesus. If ye were of the world, the world would love its own; but because I have chosen you out of the world therefore the world hateth you: but be faithful unto death and I will give you a Crown of Life. I am not unrighteous to forget your work and labour of love which you have showed to my name—you have suffered with me, and you shall reign with me; only be steadfast to the end, and lose not the things you have wrought, then you shall see that all your past sufferings bear no proportion to your eternal reward."

Here we see the advantages arising from original steadfastness and resolution are great: for Satan, the god of this world, and the world itself, have been successfully resisted, and, in a measure, have given up the contest; the heat of the battle is over; the warfare nearly accomplished; and now their income from the Funds is large; and the triumphant language of a veteran in the army they utter with great joy, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is a crown of righteousness laid up for me, which the Lord, the righteous Judge shall give me at that day."

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## WARD THE EIGHTEENTH.

HERE you find the Aged, who have declined, in some degree, the executive part of business, but are better qualified than formerly to direct; and towards these the Physician feels a great degree of respect.



But there is in them much tenacity in favour of their own opinions—a disposition authoritatively to dictate, and an aptitude to find fault. They feel persuaded that the world does not improve in its ways; and are often talking of the former days being better than these. In short, their spring and summer are gone, they are in the autumnal state, fading like a leaf; dying to the world, and in expectation of a speedy departure.

To correct their tenacity in favour of their own opinions, and restrain their propensity for reflection, are the first objects of the Physician's aim: and in order to soften their stiffness in favour of their own opinion, he leads them back to their forefathers, and bids them recollect their ancient customs, which they exploded when young. "Now," said he, "they were as much persuaded that their ways were superior to your's, as you are that your's are superior to those who are rising up after you: and so every generation in their close are wise in their own eyes.

"It must be granted that the aged, through observation and experience, know more than the young, and the young ought to pay deference to their judgment; but if every succeeding generation were implicitly to follow the ways of their predecessors, the reflecting, perceptive, and enterprising spirit of man would be vainly lodged within him.

"While therefore you feel a persuasion that your views and customs are best, remember, others have

felt the same before you ; and as you did not like reflections to be cast on you, because you differed from them in judgment, so take care that you do not, without good reason, cast reflections on others.

“ Be sure to instruct your juniors in those things belonging to Christianity, which the Bible reveals, which you have most assuredly believed, and which you know endureth for ever. Tell them there can be no alteration made in the foundation of a sinner’s hope in the way to glory, or in the terms of discipleship ; that Jesus Christ is the same yesterday, to day, and for ever ; that they must stand in the ways and see, and ask for the old paths and walk therein, or they will not find rest to their souls.

“ Assure them there can be no new fashions in religion followed with safety : the ordinances must all be kept as first delivered ; and in proportion to the firmness of their faith in the promises, and their exact obedience to the precepts of Christ, so will their peace be solid and their prospects animating.

“ From you, my friends, I expect a revenue of glory in your remaining days. You have tried me, you know me, and you have found me faithful and kind. Be sure you give your testimony to these things, that your children may set their hope in God ; and say, when you are gone, ‘ the God of our fathers did great things for them : they told us, and we were astonished : and this God shall be our God for ever and ever, he will be our Guide even unto death.’ ”

They thanked him for his counsel, and said, they hoped they should take it. When he proceeded to give direction concerning their diet, and the manner in which the Stewards of the house should treat them.

He ordered the Vanity of the World to be set before them daily.

An enlivening view of future glory.

The unchanging flesh and blood of the Lamb.

Their former joys in religion.

The nearness of death, and its immediate connection with eternity.

A good hope through Grace.

And a firm faith in the everlasting Promises.

“These things” said he, “in a combined state will loosen those cords which bind so fast to this present state, make them gradually advance in meetness for the kingdom of glory, and increase their desire to depart and be with Christ which is far better.”

Before he withdrew from this Ward, he said to the Stewards, “You must never be very dictatorial in your treatment of these. Advise, but not peremptorily command; nor offer to impose the doing of any thing upon them above their strength. They have

had their day of labour, and their powers are failing, it is their's now to recline on Him that will carry them in old age. And they have a right to expect, after all their labours of love, the greatest respect from their successors.

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## WARD THE NINETEENTH

Contains the **Lame**. A class of patients who can neither work nor walk well. Some of these have sore feet; others, their legs are unequal; and others have their hands and arms paralyzed, and their nerves are all unstrung. Their lameness lies in different parts, proceeds from various causes, and appears in different ways. If you fix your eyes on those whose legs are unequal, and wish to discover the inequality of them, take the following information:—

The principles which direct to motion and stimulate the mind of man are Knowledge and Zeal, and when these are not equal, or the one is not according to the other, (see Romans 10th and 2nd) there is either a wandering out of the way, or making no progress in it.

Some who have had strong zeal and made rapid advances, while aiming at Zion have been constantly bearing towards Sinai; and while following after righteousness with assiduity have not attained to it, nor ever can; as soon might a man discover the rising of the sun while his face was directed to the west.

This was the case with the Jews, because their legs were unequal: they had a zeal for God, but their knowledge was not commensurate with it.

Others, whose ideas have been clear and extended, who have seen the way before them and the Celestial City to which it leads; for want of zeal have beheld it at a distance, and sat down, hoping, perhaps, that the King would send down a celestial car and convey them thither without their walking, or running, or wrestling at all.

Now in both these cases there is no proper advance—no upright consistent procedure: they act like lame persons, and halt in or err from the way.

But among this class of patients are found those who have sore feet. Now the burning sands of the desert and the rough stones make them go limping along; especially till they have been for a season injured to them.

For the relief of these the Physician ordered an unguent to be applied to the soles of their feet, made of the

Extracts of other men's woes.  
The Powder of patience: and  
The Honey of Hope.

This, when applied, was found to have a cooling and mollifying effect. By means of it the soles of their feet grew harder, and the pain abated. After which they began to sing



“What if the road be rough,  
 The pilgrim’s feet be sore,  
 There will be rest enough  
 On Canaan’s happy shore.

“Our journey’s almost done,  
 Then let us press along ;  
 Our present sighs will soon give way  
 To an eternal song.”

Among the orders of the Physician, there was a special charge to make straight paths for their feet, that the highway be cast up, the stones gathered out, and a standard erected as a guide for all their movements—that is to say, Christ must be set up before their eyes in the most prominent manner, all the obstacles in the way of their walking in him be removed, and while they fixed their dependance on him to save, and were guided by his preceptive voice, the object of their inviolable aim should be to promote the glory of God.

He also showed the necessity of their feet being shod with the preparation of the Gospel of peace—or that they applied its glorious contents to themselves, and drew that comfort from them which would support and cheer the mind in all the scenes of adversity and sorrow.

But one thing is very observable in this class of patients; after all the wounds in their feet, and legs, and arms, are apparently healed, there is so much tenderness about the places, that if they are but slightly touched in those places again they deeply feel, and

loudly cry out; especially if a fellow-traveller throw a little scotch in their way: and some indeed go limping partly all their days, not being able, in that part where they were much bruised, to move again with ease and promptitude.

However, to help them along in the road, they are kindly supplied with crutches, on which they with pleasure recline.

I. They are gently led.

II. Assured that in all their afflictions their Leader is afflicted with them.

III. That those who touch them touch the apple of His eye.

IV. That if any wilfully annoy them it were better that a mill-stone were hanged about their necks, and they were drowned in the depth of the sea.

These considerations helped them along; and through these many have endured to the end, and are gone through the Gate into the City.

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## WARD THE TWENTIETH.

HERE may be found those who have itching ears. A people who cannot bear solitude—who cannot retain

what they acquire—who are always craving and never satisfied. They live chiefly on tongues, and if these are not kept in action they have such an itching as almost drives them mad. They are up in the morning and off into the town to know what has taken place last night; and if it happens that there is nothing fresh, they are very poorly, like a person fainting for want of something: for as they cannot live on old, so they are always wanting to hear, some new thing. In the present day, there is, in most places a number of tale-gatherers; and to their shops they run for a supply; but prolific as the times are, it happens sometimes that there is nothing fresh.

But there is a species of this disorder which has a reference to the speakers more than to what they say; and while those who are thus affected want no novelty in the matter of the report, they wish for it in the manner of delivery; and now they must hear how another tells the Tale—and another—and another,—till their poor legs, by carrying them about from house to house, and from town to town, after reporters, are become pure slaves through this itching of the ear; and when all is done, the ear is not satisfied with hearing; and therefore they must be off again.

This is a troublesome disorder, arising from the love of novelty; and may be likened to a dysentery, as things keep running rapidly through the mind, without adding in the least to its nourishment.

While the Physician attempts the cure of this disorder he

I. Shows them the principal design of the Ears.

II. The importance of their being sometimes shut.

III. The folly of giving way to the itching.

IV. The way of allaying it.

Said he, "The principal design of the ears is to derive information from afar, respecting persons and things that are out of sight; and thus to impart feeling to the heart, and give proper motion to the hands, the feet, and the tongue; they are therefore organs through which those sensations are excited, as set these important members of the body to work.

"Now if these ears are always open, the heart is always liable to be affected with every occurrence that takes place, or that is reported to have taken place; which is to expose it to a vast variety of feelings which are painful, and which sometimes owe their existence to what is not founded on fact; for what is heard to day as a truth, is often, by to-morrow, proved to be a lie; and when this is discovered, then the hasty receiver and the speedy circulator reflects on himself for his credulity and says, 'well in future I'll receive nothing till it is Gazetted.'

"But those who give way to the itching, who are always hearkening, and are known to be in waiting for something fresh, shall meet with many who will palm anything upon them, and laugh at them when

they have done, saying, ‘I have sent them off, and when they have circulated this, I expect them again: and I shall endeavour to be ready for them.’ Now can you bear such treatment and not feel indignant?

“My friends, learn to be wise nor open your ears to that which is not worth hearing—to that which no way concerns you. But incline your ear, and come unto me—yea hearken diligently unto me: **HEAR AND YOUR SOUL SHALL LIVE**; and I will make an everlasting covenant with you, even the sure mercies of David.

“There are many things reported unto you by those that have preached the Gospel unto you, to which I exhort you to give earnest heed; but among them all there is one eminent declaration, and this is a faithful saying, you may rely on it as a fact, and it is so universally interesting that it is worthy of all acceptance; and it is this—

**CHRIST JESUS CAME INTO THE WORLD  
TO SAVE SINNERS.**

“Let this saying, while heard by the ears, sink deep into the heart, and it will satisfy—you will never hunger if you live on this, except it be for a constant supply—this you will desire saying, ‘Lord evermore give us this bread;’—and, if this can be obtained at home, you will not wander abroad for it; you will not want a fresh server every Sabbath to set it on the table; you will say, ‘here is the provision that I want and it is of no consequence to me whether Paul, or Apollos, or Cephas, be employed to administer it;



Christ is preached, and I therein do rejoice, yea, and I will rejoice.'

"Ah my friends, if you live on the great truths of the Gospel you will have a continual feast of fat things, and not be dependant on new and uncertain occurrences for your supply. The Water which Jesus gives will be in you a Well of Water springing up into everlasting life."

From the strain of his discourse they found the importance of applying their thoughts more to divine subjects; and while doing so, they became gradually more regardless of earthly occurrences, and with the Poet, prayed and sung—

"Give me a Bible in my hand,  
A heart to read and understand,  
And faith to trust the Lord;  
I'd sit alone from day to day,  
And urge no company to stay,  
Nor wish to rove abroad."

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## WARD THE TWENTY-FIRST

Contains the Superstitious, who have strange ideas of their Maker and are adopting a vast variety of methods to please him. They suppose him to pay much regard to externals, as though he were a corporeal being, and therefore must be honoured by various forms and ceremonies. Hence the elevation of the

eyes and hands, with the prostration of the knees in prayer, they lay much stress upon; and are more careful duly to tythe their mint, annise, and cummin, than to feel and practise those weightier matters of the Law, justice, mercy, and the love of God.

“To perform devotion aright,” they say, “you must look towards the east, bow at the name of Jesus, have the head uncovered, &c.,” as though the object of worship were visibly in the midst, and considered these tokens of reverence for him. These are advocates for elevated and ornamented temples, for high pulpits, for sacerdotal vestments, for set times of prayer, for the observance of days, months, and years: and to neglect these, in their opinion, shows the want of religion.

As this complaint arises from improper views of the object of worship, and principally shows itself in laying too much stress on modes; so, to remove it, the Physician directs to

I. Close contemplation on the nature of God.

II. Frequent devotion in the closet.

III. A view of the correspondency between the Being worshipped and the worshippers—and a conviction of this as the only availing thing.

When they began to practise according to prescription they soon perceived that the object of worship was purely a Spirit—invisible but all penetrating;

searching the deepest recesses of the heart; and that every outward expression of reverence was non-essential as it regarded him; its use was to strike the mind of a fellow worshipper with awe, and on that account alone it could be pleaded for in a public assembly. But as they practised more of closet devotion they were led to see there were few conscious beings as spectators, and that here forms and ceremonies were useless; that if there were communion between the spirit worshipping and the Spirit worshipped, that was all, and that the mind might be engaged in acts of adoration, intercession, and praise, while the body remained erect as well as if prostrate, and in a state of motion as well as rest, and without the utterance of a word.

In short, by considering worship as only pertaining to a Spirit, every where present, and deeply penetrating, they viewed it as a spiritual exercise which might be performed in any place, at any time, and in any form, so as it was performed in spirit and in truth. And the more they saw of the character of Jehovah as a God of Love the more their minds were drawn into holy meditation, their hearts were lifted up in fervent gratitude towards him while passing by the way, while sitting in the house, or lying on the bed; and, in a measure, they became like Enoch who walked with God, having fellowship in spirit with the Father and his Son Jesus Christ.

From this time they did not confine prayer and praise to the temple, or ever engage in it on purpose to be seen of men: their devotion was that of the

heart, performed principally in secret with their heavenly Father, but evinced by the strain of their conversation and deportment among their fellow mortals, so that any body acquainted with religion, being long in their company, might see they had been with Jesus.

Reader, was there less superstition in the world there might be less appearance of piety but more of it in reality; as it is plain these external marks of it have, by some professors, been held out to view to raise a high opinion, to induce unmerited confidence, and to cover the most glaring breaches of the laws of justice and charity. This was the case with the Pharisees of old, while they made broad their phylacteries, exactly tythed their mint, annise, and cummine, prayed in the market-place, and made long prayers too, they were guilty of the most notorious acts of rapine and murder.

My soul come not thou into their secret! To their assembly mine honour be not thou united! for the Lord is a God of knowledge, and by him actions are weighed.



## WARD THE TWENTY-SECOND.

HERE you find the Bigoted. A most unsocial or quarrelsome people. They either look with contempt on those who come into the room and keep their dis-

tance from them as much as possible, or, if they come in contact, are for ever reproaching them because their clothes are not of their colour, or not cut in the same form.

Among sincere Christians this disorder arises from three sources:—

I. A great value for truth.

II. A persuasion they are in possession of it and nothing else.

III. A different view of those extraneous things which are neither enjoined nor prohibited by Divine Law.

I. A person setting little value on truth cares not about doctrines, either as believed or preached; he can therefore give the right hand of fellowship (such as it is) to those who hold the most opposite tenets, and therefore he is no bigot.

II. A person unconfident of the correctness and completeness of his own system and its appendages will think others may be as near the truth, on the whole, ah! nearer than himself, and therefore, while he does not at present see, and speak and act, as they, he says, “perhaps we are both digressing a little from the right way, and yet, while we keep within the path of sincerity, and are aiming at one place and one end, I hope we shall both meet, and, therefore,



why should we stand asunder now?" he is therefore no bigot.

III. A person well acquainted with all the liberty given by the Law of Liberty respecting mode and times of worship, and meats and drinks, will not hold guilty or condemn those who differ a trifle from himself; and therefore he is no bigot. He says, "what have I to do in judging another man's servant? to his own Master he standeth or falleth."

"He does not go to my place, but he goes somewhere; and the earth is the Lord's, and the universe is his temple. He does not pray in my mode, but if he pray in the spirit the Father seeketh such to worship him. Grace be with him and all that love our Lord Jesus Christ in sincerity."

As bigotry is groundless prejudice against another, and springs from the above-named sources, in itself it is a disorder that wants removing; though, as its prime source is virtuous, it requires the skill of an old and experienced Physician to cut it up by the roots without impairing the first principle from which it proceeds. But in this house there is such a Physician, whose word is quick and powerful, dividing asunder between the soul and spirit, the joints and marrow; and when he comes among these persons he displays the greatness of his skill, for, first, he commends that regard they have for truth, and says, "I would not have you sacrifice this on any account; but the persuasion you have, that you are in full possession of it and nothing else, may be an error in your judgment.

I would have you carefully look at this and see; bring all your ideas to the Test, and all your practices to the Rule, and see if there be nothing erroneous, defective, or redundant.

“As for me I view you all as imperfect. Truth is like a great tree, with its root, trunk, and branches; the whole you have among you, and each has a part; and if you all possess the Root and the trunk you may branch out on this side or that, and yet all belong to one body, and all bear the same fruit. Nothing should divide you if you have one Foundation and one Head; for there is neither Jew nor Greek, circumcision nor uncircumcision, Barbarian, Scythian, bond, nor free, but Christ is all and in all.”

To check this disorder, he ordered one of the Stewards of the house to give them the following lowering Pill, “Be not wise in your own conceits:” and to urge them to take it, he ordered the wisest among men to assure them if they did not, there would be more hope of a fool than of them.

Well, by complying with the order they were soon brought to suspect their own judgment, and allow that in some things they might be mistaken, to admit that those whom they had viewed as erroneous might yet in the main be right, and that God, as the searcher of hearts might own them as his—that all who received and were subject to Christ were Christians—and that the kingdom of God was not meat and drink, but righteousness, and peace, and joy in the Holy Ghost; and that whosoever in these things serveth Christ is accepted of God, and should be approved of men.

To make a lasting impression on their minds of the sad effects of bigotry, the Physician ordered us to hang in the room a picture, showing two regiments of soldiers, serving under the same Sovereign, called to fight in the same field, and with the same enemy; the one dressed in blue and the other in scarlet; and these in a state of opposition merely because their clothes were not of the same colour, and their methods of carrying on the war were, in some trifling things, dissimilar: while the enemy was firing on them they were firing one at another. And by this they were led to see how their opponents would gain the victory, and afterwards laugh at their folly in preparing the way to their own defeat for want of cordial attachment and united exertion.

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## WARD THE TWENTY-THIRD

Contains the Schismatics. These are placed in a room towards the far end of the house, being a people who would frustrate the leading design of the Great Architect in building it, which is, that all its inhabitants may cleave together, of whatever nation, age or circumstance.

As these persons are addicted to cause divisions and offences, the Physician has ordered that they be marked and avoided, (Rom. 16th and 17th); for whatever pious design they profess to form they serve not the Lord Jesus Christ, but are acting under the influence

of Abaddon the destroyer, the great separator between God and man, and man and man. And whenever this disorder seizes any of the patients, in any of the wards, there is an order for their departure out of it, that the disease which is infectious may not spread.

There is one thing very observable in this disorder, it is not often found among those of small talents or in low ranks in life; and when it is, it is not near so strong or detrimental: it chiefly lies among people of opulence, whose influence is great, who are aware of it, and are inspired by a principle of domination to bear rule, and like Diotrophes, in all things to love to have the pre-eminence.

A very close observer of the origin of this disease discovered pride as its only cause, (Prov. 13th and 10th); and another, well instructed in the nature of it prescribed, by way of prevention, lowliness, meekness, long-suffering, and forbearance, (Eph. 4th and 2nd.)

This disorder would not be so prevalent as it is were the adhesive nature of the Gospel understood, and its warming and melting power felt; for then the hearts of men would be like wax, and be knit together in love, so that the whole multitude of believers in Jesus would be as formerly, of one heart and one soul, and with one accord they would be in the temple praising and blessing God, and from house to house eat their meat with gladness and singleness of heart.

When the Physician comes among these he has, in his address recourse to the science of Anatomy; and, by presenting to their view a skeleton of the human body, shows them how the various members are bound together by ligaments; and how by means of veins and arteries, the blood is circulated through the whole. "Now," says he, "what should you think of that man who is determined to break the ligaments and cut the veins and arteries asunder? surely you would count him little less than a murderer. Now in this light I view all those who rend asunder the body of Christ: not that I view every separation in this light; but every *rent* which is effected by violence, which leaves pain behind it, and which checks the flow of Christian love, which like the blood is the life of the body.

"There may be divisions for the sake of convenience and utility, brought about in a friendly way; as there may be children leave their parents and begin a new concern for themselves. This is all very well, as by this means the number of churches increases and spreads through a county and nation; while all maintain a real though more distant connection, and each rejoices in the other's prosperity."

To give them an affecting view of the origin and end of this disease. He observed that "In the beginning there was union between the Root of existence, and all its branches; but a great angel filled with pride and refusing subjection to his Maker's orders, inspired a spirit of enmity and opposition against him among



many more, for which he and they were cast out of heaven: then he went into the Garden of Eden and sowed the seeds of ambition, pride, and enmity, among men, which lead them to revolt from God: and now he is going up and down among men, exciting a spirit of disaffection, till through contention he sets the world on fire; and whoever is led captive by him he will lead down to his own infernal den; and there they will lie forever: cut off from God, from heaven, and hope; in a state of disunion from each other, at an eternal distance, and in eternal opposition.

“Such are the origin and end of schism. It began in heaven, it ends in hell: and all who practise it on earth are of their father the devil, and his works they do.

“But to restore seduced man, I stood between him and his Maker, laid my hand on both, uniting divine honour with human interest, and made peace by the blood of my cross, and by that blood I am cementing souls to God, to myself, and to each other. Make this the subject of your frequent meditation, and then you will feel a love to your Creator, your Redeemer, and one another: this will melt and knit your hearts, make you stand fast in one spirit, and with one mind strive together for the faith of the Gospel.”

They paid attention to what he said, and it is hoped his efforts to cure them will not be in vain.

## WARD THE TWENTY-FOURTH

HERE you find those who, through carelessness and inattention to the orders of the Physician, have relapsed or gone back in their health. Now their room is hung with cypress, and at the first entrance every thing wears a gloomy aspect. As soon as you open the door you see written on the wall, "the last state of these men is worse than the first." You hear them cry, "Woe is me! my wounds stink and are corrupt, there is no soundness in my flesh, my heart fails me for fear of approaching judgment and fiery indignation." I asked, "is there no balm in Gilead, is there no Physician there?" They said, "yea, but none for us; we have crucified the Son of God afresh and put him to an open shame."

While they were speaking the Physician drew near, and as he entered the room they looked on him and wept and mourned: while he with all the tenderness essential to his character, inquired how they came into this Ward. Here they assigned the different causes of their relapse, and how they were a second time induced to put themselves under his care; when they all fell at his feet, declaring if they perished they would perish there. Then he raised them up with his hand, and with the greatest compassion declared, "Him that cometh unto me I will in no wise cast out. But" said he, "of all the cases that require my attention in this Hospital your's is the most difficult, as all your old wounds must be opened again, and the deepest incision must be made in your souls—your repentance must arise from the deepest sense of guilt, it must display the greatest remorse of conscience, and the most ardent desire of heart to sin no more."

With this he presented to them a glass, through which

they saw a suffering Saviour nailed to the cross, and the soldiers piercing his side with the spear. "Now," says he, "what cruelty they display in thus treating the Prince of Life! but you have acted a baser part in that you have crucified him again, and put him to open shame. Through your apostacy the way of truth is evil spoken of; and many thereby have been led to blaspheme that holy name by which you are called." Here he paused, and the tears gushed freely from their eyes, while they cried, "Lord have mercy upon us, and pardon our aggravated sins."

Then he said to them, "great as your guilt is, and wretched as your case appears, I have an all-sufficient remedy to apply.—Hear Oh ye backsliding children, though your sins be as scarlet they shall be as wool, though they be red like crimson they shall be as white as snow, my blood cleanseth from all sin and takes out every stain." Having so said, he presented to them an instrument called faith, with which they took some of this from the Fountain, and applied it to their consciences, after which their wounds were healed, and their mouths were filled with praise; and now they began to teach transgressors his ways; and through their relation of the Physician's kindness, and the efficacy of his blood, many in their situation were induced to enter into this Hospital and obtained signal relief.

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## WARD THE TWENTY-FIFTH

Contains the Dead. A people whom the Physician has dismissed from all the other Wards, never to return to

them more, and whom he has laid by in a safe Depository, of which he keeps the key, there they are to be till he comes without sin unto Salvation; then he will call them, and they shall hear his voice and come forth, in youth, in strength, and beauty, never more to age, or sicken, or die.

At this period they will all inhabit mansions, through the windows of which they will have the most extensive views, they will see through all the apartments of the universe, and what all their respective possessors enjoy; when the utmost surprise will fill their minds at the view of so many myriads of beings, all brought into existence by the same Hand, all supplied from the same Source of Goodness, all happy in the light of the Lord's countenance, and all feeling fulness of joy and pleasure for evermore.

Then there will be no darkness in the understanding, no coldness in the affection, no weakness in the memory, no want of decision in the will, every power of the mind will be in the highest state of vigour, and all the faculties of the body act in unison therewith without weariness or decay.

And as the whole man will be restored from all the sad effects of the fall, there will be no Physician wanted, and the Hospital will be taken down; but the recollection of the Physician's kindness will never be lost, it will be the subject of the song of those who are healed as long as he sits on the throne and feeds them, and long after God has wiped away all tears from their eyes.

## THE STORE ROOM

Is a spacious place in the centre of the Hospital, and the Wards are so placed around it that there is not the least difference in their distance from it, or freedom of access to it: in this appears the unrestricted benevolence of its Founder, who is good to all, and has no respect to persons. Whatever nation, whatever age, whatever character, whatever disease, is of no consequence; all his stores are dispensed among his patients without money and without price—and he delighteth in mercy.

In this room you find various apartments, where things of a like nature and conducive to the same end are stored together; and from whence a supply for every purpose may be obtained. Among which are

I. The Larder.

II. The Wardrobe.

III. The Library.

IV. The Magazine.

V. The Dispensary.

### I. A PEEP INTO THE LARDER.

HERE you find the Bread of Life; of which if a man eat he shall live for ever: or, if one part of him die, it shall live again.

2. The Water of Life; of which, whosoever drink-



eth shall never thirst, as it shall be in him a well of water springing up unto everlasting life. (John 4th and 14th.)

3. A slain Lamb; whose flesh is meat indeed, and whose blood is drink indeed; (John 6th and 55th), And without which the inhabitants of the house have no life in them. (John 6th and 53rd.)

4. Wine which has stood long on the lees, and is therefore strong and very rich in flavour; but which has been well filtered by a skilful hand, and is therefore well refined. (Isaiah 25th and 6th.)

5. Milk (particularly designed for babes); which is of the most nourishing quality; and when daily taken, they rapidly grow thereby. (1 Pet. 2nd and 2nd.)

6. Besides a variety of spices which afford a sweet perfume, and which are mixed up with their food according to the appointment of the Physician, who in this displays much of his wisdom and prudence.

There is one thing very observable in the Larder: among all its stores there is nothing but what conduces to life and health; nothing that will oppress the stomach, inflame the head, vitiate the blood, or corrupt the juices; but all tend to promote growth, increase strength, impart comfort and inspire cheerfulness.

O may I feed, my dearest Lord,  
On this nutritious cheering food,  
With which thy heav'nly larder's stor'd,  
And which is sure to do me good.

## II. A VIEW OF THE WARDROBE.

As the patients in this Hospital want clothing as well as food, and adorning as well as strength, so there are all these things provided by the Founder and given graciously.

1. Here is the Robe of Righteousness. (Isaiah 61st and 10th.)

2. The Garments of Salvation. (Isaiah 61st and 10th.)

3. With the Ornament of a meek and quiet spirit, which is in the sight of God of great price. (1 Pet. 3rd and 4th.)

(1.) The Robe is the best that ever was seen. (Luke 15th and 22nd.) It is the most beautiful white without the least stain or the least rent, and its size is such that it will completely cover the largest person; yea, it will cover all the patients at once, and hide all the imperfections of their other garments.

This is always put on at weddings, and therefore called the Wedding Garment; and all must be found in it who sit down to the marriage supper of the Lamb: for when the King comes to see the guests, if he find any without it he will reprove and discard them. (Matt. 22nd and 11th—13th.) It is a robe which has been wrought many years ago, and yet it is not tarnished, nor shall it ever be abolished. (Isaiah 51st and 6th.)

It is both an ornament and defence to those who have it on. Many fiery darts have been shot at them by an envious and malicious hand, but they have not been hurt because it is like a coat of mail, impenetrable.

Happy is he therefore who is covered with it. No weapon formed against him shall prosper. (Isaiah 54th and 17th.)

(2.) Next to this I see the Garments of Salvation.

These are the under dresses of the patients, in which they are to appear among one another, but never to appear in alone before the King, as they are all spotted and therefore would not make them unreplicable in his sight.

These are the Garments of humility, gratitude, love, praise, zeal, patience, and godliness, which they are ordered to put on, and to add to their faith, that they may have an entrance ministered unto them abundantly into the everlasting kingdom of their Lord and Saviour.

And he that lacketh these things is blind,  
Blind to his own eternal interest and his Redeemer's glory.

But whosoever weareth the Robe will feel that it is lined with love, that it will administer warmth to the heart and make it like the well-soaked ground under the sun's warm rays; which cause vegetation to increase; yea, so shall they bring forth and be filled with the fruits of righteousness by Jesus Christ to the glory of God.

### III. A SURVEY OF THE LIBRARY.

HERE is an excellent store of all those Works which are adapted to make the studious wise to salvation.

1. The history of man in his original state.
2. Of his fall and its consequences.
3. Of the compassion of God towards him.
4. A book of Promises concerning what should be done for his relief.
5. Another of Predictions concerning what should be imparted for his enjoyment.
6. A history of the birth, life, death, resurrection, and ascension of Jesus.
7. A view of his miracles and discourses.
8. Various Portraits of him, in all of which he appears lovely.
9. A pleasing account of His present employment.
10. A perspective view of His future proceedings, as leading to the consummation of all his plans.
11. Many volumes on the operations of Providence, as a comment on the Sacred Oracles, This is a Work which

has gone through thousands of editions, and keeps enlarging and increasing in use and beauty.—Whoso is wise and understands this, will see the lovingkindness and faithfulness of the Lord.

12. Eternity in part unfolded and in part concealed, because the eyes of mortals are not strong enough to take in all the grandeur appertaining thereunto.

#### IV. THE MAGAZINE.

HERE all the Arms are stored; and there is a complete Panoply, or every thing needful to defend the Patients from the wounds which surrounding enemies would inflict; and to wound those who are of their own species, so as to make them surrender themselves, as wounded, to the care of the Physician; who places them in the first Ward, and binds up their wounds, pouring in oil and wine. Here are the Girdle of Truth, the Breastplate of Righteousness, the Helmet of Salvation, the Shield of Faith, the Sword of the Spirit, and a variety of arrows which are sharp in the heart of the King's enemies.

#### V. THE DISPENSARY.

ENTERING this you find the Tree of Life, whose root is supplied by a fountain containing a crimson liquid, which being exhaled into the Trunk makes it full of sap, and the branches being supplied from this, yield a vast variety of Fruits for the healing of the nations. From this exude all the Oils, and from this are extracted all the Essences and all the Powders used in this house; and these are ad-



ministered in their simple or in a compound state, according to the direction of the Physician; and they cleanse, they nourish, they heal, they bring down low, or raise up high, as varying cases require.



And now, dear reader, I have given you an account of this famous Hospital, of the different disorders treated therein, of the skill and compassion of the Physician who attends it, and the means he uses to effect its cures.

But let none think they can cure themselves by the methods here described; for all the medicines, whether pills, or powders, balsams, or tinctures, are only to be had at the ROYAL DISPENSARY of FREE GRACE, and are only dispensed by the order of the Physician: to him therefore let all the diseased apply, for he casts out none that come; and however complicated or inveterate the disease, I never knew one turned out as being incurable, for he is able to save to the uttermost all them that come unto God by him. A striking instance of this may be found in the Register of cures: it was of a poor woman who had a grievous issue for twelve years: she applied to many Physicians, and spent all her living upon them, and yet grew worse and worse; at last she made application to this Physician, and as soon as she touched the border of his garment her issue of blood stanch'd, she felt herself whole, and acknowledged the instantaneous and complete cure in the presence of many witnesses: and the

account is on record to this day to encourage even the dying to apply here.—

Come then ye diseased, ye loathsome and bare,  
Ye feeble and helpless, come just as you are.

Oh! yes, incline your ear and come unto him, put yourselves under the care of Christ and you shall never perish.

And may all who have received benefit in this Hospital retain a grateful remembrance of it; may they display this by declaring to the world what God hath done for their souls.

As for one, I can say to his praise, that he hath brought me out of an horrible pit, and delivered me from the miry clay, and set my feet on a Rock, and established my going; and put a new song in my mouth. And now unto him that loved us and washed us from our sins in his own blood, and made us kings and priests to God and his Father, to him be glory and dominion, for ever and ever. Amen.

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COME ye sinners, poor and wretched,  
Weak and wounded, sick and sore!  
Jesus ready stands to save you,  
Full of pity, love and pow'r.  
He is able,  
He is willing, doubt no more.

Let not conscience make you linger,  
 Nor of fitness fondly dream ;  
 All the fitness he requireth,  
 Is to see your need of him,  
 This he gives you,  
 'Tis the Spirit's glimm'ring beam.

Agonizing in the garden ;  
 Lo ! your Saviour prostrate lies :  
 On the bloody tree behold him,  
 Hear him cry before he dies,  
 " It is finish'd."  
 Sinners, will not this suffice ?

Lo ! the Saviour now ascended,  
 Pleads his all-atoning blood ;  
 Venture on him, venture freely,  
 Let no object else intrude.  
 None but Jesus  
 Can do helpless sinners good.

aints and angels join in concert,  
 Sing the praises of the Lamb ;  
 While the blissful realms of glory,  
 Sweetly echo with his name.  
 Hallelujah !  
 Sinners here may do the same.

FINIS.